CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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HARTFORD, SATURDAY MORNING, NOVEMBER 12, 1836.

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THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN. UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION. Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of subscribing, a deduction of 50 cents will be made Postage to be paid by subscribers. to Agents who receive and pay for eight or more copies, a discount of 124 per cent will be allowed.

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ADVERTISEMENTS inserted on the usual terms.

For the Secretary. SABBATH SCHOOLS.

VI. This subject addresses itself particularly to every patriot, to every friend of order and

tution, require some farther remarks.

such a state of things. It is believed nothing can be without that influence. has ever yet been devised, separate from the public dispensation of the gospel, so well calculated to establish and perpetuate our civil institutions, as the Sabbath School. It lays the foundation deep, so that if the superstructure is properly raised, the earthquake will not affect, or even shake it. It lays it in reason, that the heaving frosts of a dreary and melancholy winter will not heave it. It lays it on a sure basis, -the eternal mind; for though heaven and earth shall pass away, not one jot or tittle of this blessed truth shall fail.

How exceedingly different is the state of society, where the Bible is the text book; where the Bible constitutes the rule of action of every family, from that where infidelity reigns unrestrained; where folly and passion, gambling, horse-racing, the brothel and the theatre, with all their incoriating train, predominate !

To know which is the most desirable state of society to prevail throughout the length and breadth of the land, let us enquire of conour funds for safe keeping? In which should we, in ill health, or absence, choose to leave that ever existed among men. the whole management of our temporal concerns? With which could we, with the most safety, ontrust our wives and our children? which would we recommend our sons and our least possible reference to party,) the best every evening, and the smoke finds it way out daughters for companions for life? Which means of preserving it uncontaminated to posshould we wish, in a dying hour, to hang around our bed, and administer consolation to our aching hearts? With which society should we wish to dwell forever, knowing that a holy and incensed God will be avenged of his ene-

No man, whether he be religious or otherwise, can hesitate a moment in giving a correct answer to all these enquiries. When answered, let me ask how, and when, such a desirable state of society can be formed? Every man Extracts of a letter from Mr. Crocker, dated who knows any thing of the human mind, knows that an early bias must be given to the youthful character, in order to form any good state of society. How futile and how idle, to expect that children may "grow up as the wild asses' colt," and then in manhood receive the restraints of civil society, and exhibit the character of virtuous and good citizens. The enquiry of the prophet Jeremiah is, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good who are accustomed to do evil." Versified as follows:

" As well may Ethiopian slaves Wash out the darkness of their skin, As well the dead may leave their graves, As old transgressors cease to sin."

that the captain declared to him, that unless he passengers and crew.)

can be effected, the independence of the nation | that we fear he will soon be compelled to leave of drinking rum which the slaver had sent, to sure what ground I ought to take. I appreless based upon the word of God. But when begun. of darkness that surrounds despotic govern- it was in America. ments, founded in oppression and blood, evinces At the time of my last letter, we were con. ly completed. Although we have endeavored learn to obey God.

and manners, once said, "Let me write the if not impossible, to conceive of any person brethren in America, will be received. The brought into a situation that precluded all re-We have already made some allusion to this its laws." Now the Sabbath School, instead selfishness, they seemed to look upon the ob- strong claims upon the sympathies of their nights, I spent some sleepless hours, distressed fact in No. 4; but the present state of our coun- of creating a powerful and irresistible influence ject with a suspicious eye. They however de- more favored brethren in America. We trust by this and other subjects, which will always try, and the increasing danger from foreign by ballad or riotous song singing, that might clared that the reason why they did not send they will be met with a promptitude becoming press upon the heart of a missionary in a new emigration, and the value of this blessed insti- promote suicide, robbery and murder, and the their children, was the scarcity of food. They the followers of Him, who "though he was sundering of every moral tie, promote the silent, said that when the crops of rice came in, they rich, yet for our sakes became poor. 1st. It is the duty of every good citizen, in unobtrusive, enlightening, invigorating, and would send them. As our means would not order to maintain order and correct govern- healthful moral action, the effect of which is, admit of our establishing a school within the ment, to use and encourage the best means to to make all men wiser and happier than they limits of the colony, (for the natives would not

2d. Every friend of his country is under obligation to promote Sabbath Schools, because acquire the confidence of the natives in our that is the most sure and effectual method to prevent the increase of papal power, and arrest the iron hand of an ungodly and ruthless despotism, which must ensue, the moment that in. my residence with them. I am now on a visit quisitorial hierarchy obtain an overruling influence in this government. Their object is, to keep all their subjects in ignorance, and gross moral darkness and idolatrous veneration of priestly power. Hence the rack, the gibbet, and the dungeon, will be had in requisition, the moment the Beast of the Apocalypse has the ascendancy. To obviate all this deplorable state of things in the most effectual manner, let all the children in our nation be well instructed his suspicions seem to be removed, and he is in the knowledge of the Bible. It will furnish very desirous of my staying at his town. I a fountain of light to their feet, and the best lamp to their path the world has ever received. The Deist, the Atheist, (if such a stultified animal can be found,) the Unitarian and the Nothingarian, as well as every friend of religion, the foundation for the best moral government

anions or associates of our fireside? To consider seriously and attentively, (without the terity; because, in so doing, the result will be certain that Sabbath Schools will be strenuously supported by all classes of our citizens, if they desire the permanent happiness of the nation, and the prosperity of the American government. Yours truly,

> From the Bap. Miss. Magazine. WEST AFRICA.

Edina, June 21, 1836. We have just received your letter, dated the 27th Feb., accompanied by several communications from other friends, and a quantity make me instrumental of good to this people, of provisions sent out by br. C. The letters makes my situation pleasant. O, how much as the other. Read it, and then say-are you right and periodicals have been very refreshing to us. this people need the influence of the gospel! and he wrong, or is he right and you wrong? The provisions were also very acceptable, as When I was there the last time, I had to give they are very scarce, at the present time, in some cloth and tobacco, to redeem a native the colony. Some, no doubt, are now actually suffering for hunger. We received a letter us in a canoe. He met, in one of the adjacent from Millsburg, a day or two since, which stated that the inhabitants were in a state of been killed a long while ago, in a war with the starvation; that they could not get cassadas, tribe to which he belonged, and the son de-(their last resort,) to eat. We have heard a clared he would revenge the death of his father. similar report from Caldwell. The colonists When on the late voyage, in which I wrote are almost altogether dependent upon the nayou from Machias, one seaman was so profane tives for their sustenance. When, therefore, ed very fierce and revengeful, and when rethe natives do not have a sufficient supply of with a loud and bellowing cry, his face drip- participates with the natives in the privation of it, and he had so acquired the habit that he destroy their rice fields, as in the last war at who were present, to prevent the perpetration could not refrain; and began violently to rail Bassa Cove, they cut off their own supplies. of the crime, and compel the fellow to accept him of the habit when he was young. (The policy of the colonists, in neglecting agricultrading with the natives, and in a vast majori-

-the stability of government, and universal and the country for America. - When he leaves, an induce him to trade! voluntary obedience to the laws, are inevitably agent of similar qualifications will be very Br. Mylne, for the present, preaches to the perhaps opposed by some of my coadjutors. I certain. No government is sure to stand, un- much needed, to carry forward what he has people at Bassa Cove, and is pursuing the stu- confined my efforts therefore, to private exhor!

send their children unless we supplied them with food,) and believing it very important to object-also, being exceedingly desirous of becoming acquainted, as soon as possible, with their language, I concluded to go and take up expect a few more from other towns, as soon and to pretend this is utterly absurd. as the rice comes in. This will be the case in told him some days since, that the people at Monrovia wished me to have a school there.

here !" Although he has no fear of God before larger house, if I will take up my abode there.

He said, "You must not go; God sent you

abode somewhere else, before a great while. In dealing with the natives, it is almost impossible to form any very definite plan for the future. I trust that God will direct us in the path of duty. I have found Him present to comfort me, when away from Christian friends and sanctuary privileges. The hope that God will from death. He was one who came up with They came to Sante Will's town. I saw the fellow who wished to slay the other. He seem-

of the meeting house; but it is at length near- ray themselves anew!

Baptists are agreed that our missionaries ought to trans. est apparel, with shamefacedness and sobriety. late the Bible plainly, and without ambiguity. And not with embroidered hair, or gold, or pearls, or is it not so insisted because it is the duty of all Chris- costly array." I asked myself, Can I baptize a tians to know, and knowing, to obey strictly its precepts? This, no doubt, is the principal reason; and indeed it is a sufficient reason. Well, then, are disci- from enforcing the prohibition of the apostle? ples converted from heathenism under any greater ob. Not without betraying the trust I have received at Edina, having come down to attend the ded- ligation to obey to the letter the word of God, than from him. Again, I considered that the quesication of our new Baptist meeting house at |we in a land of the gospel? No one will pretend they tion concerned not the Karens only but the Bassa Cove. I shall, if Providence permit, are; unless are have a moral right to conform to the whole Christian world—that its decision would return to-morrow to Sante Will's town. I have fashions and extravagance of the wicked, from which involve a train of unknown consequences—that had a few children under my instruction; and heathen converts are enjoined by the Bible to refrain; a single step would lead me into a long and

> The following extract from Mr. Judson's letter, (heretofore published, and by most Christians either public mind at home. But " what is that to thee? forgotten or totally disregarded,) shows, with what strict reverence for the Holy Word which he had translated, he conformed himself, and obliged the converts to go forward in the path of duty, come life or to conform themselves to its precepts, in respect to death, come praise or reproach, supported or dress, as well as to other requirements.

Happening at this moment to cast our eyes on this his eyes, yet his remark affected me some, and valuable document, recently republished in the Morn. Tather tended to confirm me in the helief that ling Star, it was resolved to refresh the memory of our leaders with an extract, that they may see in it was in as it can. The king promises to build me a missionaries and churches, whom we justly applaud for their piety and devotion to God. In view of what If I were satisfied that this town would be the the missionaries teach and do in regard to dress and able length of time, I would get a comfortable general disregard which is practised both by ministers native hut erected, which might be done for and churches in this country, in reference to the same ten or fifteen dollars. But, knowing a little of things, both claiming to be directed by the same Bible; the fickleness and deceit of the native charac- it seems inevitable that one or the other is fearfully ter, I fear I may be obliged to take up my wrong. Either the former carry their practical self. denial vastly Leyond the Bible, or we come as vastly short of obedience; for there is next to no degree of similarity between us and them. O when will American christians arouse from their guilty surineness in this thing, and act as becomes the gospel? To quicken them to examination, we invite attention to what the apostolic Judson says, applicable alike to one sex

> EXTRACT FROM MR. JUDSON'S LETTER TO THE FEMALE MEMBERS OF CHRISTIAN CHURCHES IN THE UNITED SEATES OF AMERICA.

Maulmien, Oct. 1831. Dear Sisters in Christ,

Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apolquested to take a ransom, he said it was not a ogy for the sentiments of this letter, unfashionceased instantly from such language, on his re- food to sell, the colonists suffer. When wars money palaver, and he would have the fellow's able, I confess, and perhaps unpalatable, I the victim. Two or three weeks ago, a little beg you to regard me as a brother, and to listen from that land, where it flourishes in all its pu-

hended also, that I should be unsupported and dy of the language in the colony. This course, tation, and with but little effect. Some of the so established, it is as imperishable as time. When we wrote you last, I was just recov. so far as we can see, seems to be in accord. ladies, out of regard to their pastor's feelings; Every system that excludes divine truth, though ering from a severe attack of a fever. Since ance with the leadings of Providence. Sever. took off their necklace, and ear ornaments, beas strong and as high as the walls of Babylon, then, I have had no attack of fever, and with al circumstances combine to make it desirable fore they entered the chapel, tied them up in a or as refined and learned as revolutionary the exception of a cutaneous affection peculiar that one of us should remain in the colony for corner of their handkerchiefs, and on returning, France, they must and will fall. Every ray to this country, have been remarkably well. the present. Br. Mylne has had much care as soon as they were out of sight of the mission that emanates from the Bible through the gloom The health of br. M. is in general, better than and perplexity in superintending the building house, stopped in the middle of the street to ar-

In the mean time, I was called to visit the this solemn fact as clear as the bow of prom- templating a school for the natives, to be loca- to be as economical as we could, the expense Karens, a wild people, several days journey to ise, that God will surely overturn and overturn ted in the colony. We had the promise from of building the house has exceeded our calcu- the north of Maulmien. Little did I expect it, until the people shall learn righteousness and king Will Gray, and king Sante Will, and lation. The whole amount will be not far there to encounter the same enemy, in those several head men. that they would send their from 650 dollars. 150 of this will be probably "wilds, horrid and dark, with o'ershadowing That the proper instruction of youth is ade- children. Soon after I wrote, I went back in- procured in this country. There is not a sin- trees." But I found that he had been there quate to establish and perpetuate good government, is so universally admitted by wise and reWill's town, to see what they intended to do. is able to contribute a dollar towards the buildfrom time immemorial. The dress of the feflecting minds, that much argument on this I found quite an apathy among the natives in ing. We feel some solicitude to know how male converts was not essentially different from point is unnecessary. A great observer of men regard to the school. As they find it difficult, our call upon the benevolence of Christian that of their country-women. I saw that I was ballads of a nation, and I care not who makes being actuated by a higher motive than pure people having been robbed and spoiled, have treat; that I must fight or die. For a few place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. 2, 9, and read these words of the inspired apostle: " I SAYING AND DOING .- Note the difference .- All will also that women adorn themselves in mod-Karen woman in her present attire? No. Can I administer the Lord's supper to one of the baptized in that attire? No. Can I refrain perilous way. I considered Maulmien and the other stations. I considered the state of the follow thm me," was the continual response, and weighed more than all. I renewedly offered myself to Christ and prayed for strength deserted, successful or defeated in the ultimate issue. Soon after coming to this conclusion, a Karen woman offered berself for baptism. After the usual examination, I inquired whether house, about six feet by eight on the ground, a mirror, the alarming discrepancy between the regard was an unexpected blow. I explained the The desire of the writer of this article, is, if and about four feet from the ground to the paid to the word of God in America and among the spirit of the gospel. I appealed to her own practicable, to enlist the feelings of all freemen so much to the importance of perpetuating our so much to the importance of perpetuating our three many self. Our bed is the ground, with two pel, with their conformity to the fashions of the wick. Which should we invite to visit us, and become highly distinguished national government, as to companions or associates of our fireside?

To consider seriously and attentively, (without the and the entire scriptural self-denial practised by the self-denial would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, I love Christ more than this. The news began to spread. best location for a residence of some consider. ornaments, and oblige their churches to do; and that The Christian women made but little hesitation. A few others opposed; but the work went on. At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmien and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face and declared, that at Maulmien, he had actually seen one of the great female teachers wearing a string of gold beads around her neck !! Lay down this paper, dear sisters, and sympathize a moment with your fallen missionary. Was it not a hard case? Was it not cruel in that sister thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However though cast down, I was not destroyed; though sorely bruised and wounded, I endeav. ored to maintain the warfare as well as I could: after some conflict, the enemy fled the field; and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel. But notwithstanding those favorable signs,

nothing, really nothing is yet done. And why 1 This mission as well as all others, must necessarily be sustained by continual supplies of misturn, he would dismiss him from the vessel. rage among the various tribes, and prevent life. The head man of the town, to which the The sailor, though more than six feet in height, them from cultivating their ground, the colony avenger belonged, fearing that he should lose counter the hazard of offending those, whom of country. And when they arrive, they will be his influence with the Americans, was induced, all others we desire to please. Let me throw dressed in their usual way, as Christians at ping with tears, said, he had always practised food. If they make war upon the natives, and at the earnest request of two or three traders, myself on your mercy, dear sisters, allied by home are dressed. And the converts will run at the earnest request of two or three traders, national consanguinity, professors of the same around them and gaze upon them with the most holy religion, fellow-pilgrims to the same happy prying curiosity, regarding them as the freshat his absent parents, that they had not broken This state of things, arises from the mistaken of some cloth and tobacco for the ransom of world. Pleading these endearing ties, let me est representation of the Christian religion, reason of his great distress, was, the shame of ture for the sake of trade. Those who had boy, about eight years old, who was frequent. with candor and forbearance to my honest tale. rity and glory. And when they see the rich boy, about eight years old, who was frequent. being sent from the vessel in presence of all the any capital when they came out, have gone to by following me about, and jabbering in the In raising up a church of Christ in this heavariety of ornamental dress, (see Isaiah 3d trading with the natives, and in a vast majorilmention this case only to show, that a wick.

I mention this case only to show, that a wick.

I felt badly about it, though I did of the female converts to the standard of the umphant glance at their old teachers; and spring ed son can revile his parents for sinful habits, property in this way. Those who have done not know till some days after he was gone, that gospel, we have always found one chief obstacle with fresh avidity to repurchase and resume not know till some days after he was gone, that which he acquired in youth. How important, anything in agriculture, have been in general he was carried off for this purpose. The king in that principle of vanity, that love of dress their elegancies. And when after another year's then, to avoid the railings, if not the curses of too poor to purchase cattle for working, and knowing that I was opposed to slavery, had, no and display (I beg you will bear with me) which absence, I return and take my seat before the our children, and the upbraidings of conscience, have therefore been able to do nothing very doubt, designedly concealed it from me. He has in every age and in all countries, been a Burman or Karen church, I shall behold the that we take special care to afford our children extensively, in cultivating the soil. The land, was kept confined in a town about four miles ruling passion of the fair sex, as the love of demon of vanity enthroned in the centre of the the best and the earliest instruction in the path of righteousness. That the Sabbath school is seen in the rank growth of weeds, grass, and calculated to produce the most desirable state bushes. To keep these down, merely with a vessel had just gone; so they brought him back, midable, through the admission of two or three hortations of us who would fain be their humbers of society, is evident from the fact that it not hoe and cutlass, requires no small degree of much to the joy of the boy, who said he cried fashionable females into the church, and thus you, sitting quietly by only affords the good and early instruction labor. If the new colony at Bassa Cove, go all the way to the sea. When will the nations rival of several missionary sisters, dressed and your fire sides, or repairing devoutly to your mentioned, but it desires and designs, to extend on as they have begun, we think they may be of the earth combine their powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread of the earth combine their powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread of the earth combine their powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread of the earth combine their powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread of the earth combine their powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread of the earth combine their powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread on the powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread on the powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread on the powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread on the powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread on the powers to crush this adorned in that manner, which is too prevalent places of worship, do by your example spread on the powers to crush the powers and impart that instruction to every child in the nation, whether rich or poor, bond or free. If salutary to one child, how exceedingly great the advantage when the whole nation are under its benign and healthful influence. If the period should ever arrive in which the desirable object of the intervence of the intervence of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the earth combine their powers to crush this adorned in that manner, which is too prevalent of the poison of varity, through all the rivers and the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of the church, after a year's absence, I beheld an of

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setting off one's person to the best advantage, tion and shame as will preserve you from the ers? Is not such dress calculated to gratify consists in encountering the disapprobation, the reason, justice, or common sense! self-love, to cherish the sentiments of vanity enry, the hatred of one's dearest friends. All and pride? And is it not the nature of those who enter the straight and narrow path in good sentiments to acquire strength from indulgence? earnest, soon find themselves in a climate ex-Do such motives and sentiments comport with tremely uncongenial to the growth of pride. the meek, humble, and self-denying rel gion of quite alone kneeling before God.

passage in question, ask your heart in simpli. then wish you had done, no now. city and godly sincerity, whether the meaning is not just as plain as the sun at noon-day. Shall we then bow to the authority of our inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love, upon you, his daughters, his spouse, wishing above all things, that you would yield your hearts entirely to him, and become holy, as he who sometimes forego a part of the necessaries of life is holy, rejoicing when he sees one and another even, to impart a mite for the salvation of the hea.

uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirit will be welcomed into the assembly of the spirits of the just made perfect. You appear bethat glance decide the question instantly and in the body, whether good or bad.

I see you taking off your necklaces We hear a great deal now a days about the spirit breathe abroad the same spirit. and ear rings, tearing away your ribbons and hear you exclaim, what shall we do next ?* An! important question, deserving serious consideration. Little do the inhabitants of a free Chris. tian country know of the want and distress endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness, which rests upon the great mass of mankind in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want; how many have languished and grouned on beds of abject wretchedness; how many children have been bred up in the blackest ignorance, hardened in all manner of iniquity; how many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour. Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart have been made to sing for joy; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter; some, yea many precious souls her. might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being assign only one. It is founded on Matthew, this occasion to record our disapprobation of it. ble estate, who, when on his way to possess it, thought unfashionable, and not "like other 18:3: Except ye be converted, and become as folks!" had you not preferred adorning your little children.' Here we see the effect of conperson, and cherishing the most seductive feelings of vanity and pride! O, Christian believer eternal hell! and can you hesitate and ask what you shall do? Bedew those ornaments with the that there does not seem to be much of the lit- in our nature, and needs by no means to be on his way, build a habitation, and employ church of God from the insidious attacks of an enemy which is devouring her very vitals. As a counterpart to the societies just mentioned, may I respectfully suggest, that plain dress societies be formed in every city and village throughout the land, recognizing two fundamental principles-the one based on 1 Tim. 2, 9-all costly attire to be disused; the other on the children' as a preface to his exhortation enemy that is sowing it. the law of general benevolence—the avails of such articles, and the saving resulting from the plain dress system, to be devoted to the purposes

Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute and scrupulous and severe. Satan is well aware, that if he can secure the minute units, the sum total will be his own. Think not any thing small which may have a bearing upon the kingdom

of charity.

of Christ and upon the destinies of eternity. Beware of another suggestion made by weak and erring souls, who will tell you there is more danger of being proud of plain dress and other

The gay and fashionable will in many cases, wait not for one another; listen not to the news church now, let the reader say. 2. Consider the words of the apostle quoted from the next town; but let every individual

Your affectionate brother in Christ,

A. JUDSON.

* No, no; God-fearing and devoted man, you ratio with the increasing means of luxurious indulgence, even from richest to poorest; and your exceptions would mostly be found among the pious poor accepting his pressing invitation, and entering then, While these calls are made upon females, single, the more perfect way; for on that account he married, and widowed, for benevolent objects, you will be able to draw such precious souls into a will see thousands and tens of thousands of dollars least in the higher sphere, where they will re- ions, and fine pulpits for meeting houses, and similar ceive and reflect more copious communication costly decorations for private dwellings. At the same of light, from the great fountain of light, the time you are likely to find the most shining satin broadcloth on beneficiaries at some metropolitan Theological institution, and so on through the chapter. You would find, dear sir, if you were here, that self-denial in American churches, generally means a rhetorical fore the throne of Jehovah; the approving smile flourish about it from the pulpit; while the practice of Jesus fixes your everlasting, happy destiny; of it is handed over to you, and your converted Karens: and you are plunging into "the sea of life and deny it who can. Christians in America, had we not love unknown, without a bottom or a shore." better reform, and forsake our sins before it is too late?

ruffles and superfluities of head-dress and I Christian's mouth; and we cannot be too fa. goes on slowly; but it makes as much progress whelmed with wonder at his egregious folly panted after as infinitely desirable; but when miliar with the phrase-we cannot be too dili. as the work of the conversion of the church and stupidity. But their minds are "blinded sailing on the full tide of earthly prosperity, the our daily thoughts, prayers, and efforts. It de. no more Christians are converted. The world "tasted of the heavenly gift;" they know no. and unmeaning on the ear. O, my brethren! serves our hearts. It is the great object of will continue to lie in wickedness, 'while the thing of the "joy that is unspeakable,"-nor O, my sisters! let us dwell more in thought Christianity. But there is another community ways of Zion mourn' as they do. Does any of "the love of God shed abroad in the heart and words upon the glories of heaven; let us besides the world, which I think needs to undergo a measure of the same process that the love of so many has waxed cold? We are fections from things on the earth," and sets are now ready and willing to leave this terreous the conversion of the world is made so promi. but little of the warmth at home. nent, I think we ought not to overlook the conversion of the church, especially since this comes first in order.

Every thing, we know, begins at the house of God, both in judgment and mercy. But the church? What to promote holiness near- fected with the same lethargy and forgetfulness what do I mean by the conversion of the er home, among our fellow-Christians and in respecting eternal things! Yes, Christians, church? Is not the church converted already? our own hearts? Let us not forget the world, who by their own voluntary declaration, say Suppose I admit that; may she not need a new but at the same time let us remember Zion .-- they seck "a better country," who declare conversion? Regeneration is but once, but con. Nevins. version may be many times. Peter had been converted when Christ said to him, 'and when thou art converted, strengthen thy brethren.' There is no doubt the church might be converted again, and that without any injury to in your school?" is a question sometimes asked cleansing and adorning a spot on which to sit compelled to stem the resistless current of mis-

version is to make the subjects of it as little children, and hence St. John addresses the primin God, in Christ, in an eternal heaven and an itive christians as little children. Now my reason for thinking the church needs conversion is, I am quite sure that it is sufficiently inherent verted from the objects before him, as to stop ing and flapping upon him, the cold chills of that there does not seem to be much of the lit. tle child about the church of the present day. excited in the course of education as a princi- himself entirely about his present location? denominations, and make an effort to rescue the There is a great deal more of 'the old man' about it, I am afraid. I think if John were liv. necessary, and cannot be right, to make use of on the course to look about, or pick up trifles? in the market place, with sorrow and sadness in the market place in the market pl ing now, he would not be apt to address the such an instrument for inculcating feelings An heir, a prince, or a competitor in a race, members of the church generally as little chil- among which it should have no place. I am could not act thus, without being chargeable dren.' No, indeed. I question whether, if he quite sure that it is not mentioned in the list of with great folly; though they would be seekwere even addressing an assembly of the minis- the fruits of the Spirit, from which it is even ing only a corruptible crown, and a fading inters and officers of many of our churches, he expressly excluded; and I am quite sure that, heritance. What immense foily and inconsiswould not be apt to apply other terms than 'lit- as it is a tare among the wheat, it must be an tency are christians guilty of, who do act as I

> not forget. Little children are humble, but humility is not a remarkable characteristic of the church and pride. Six days in the week these feelings fess to believe, they would think more and talk of the present day. I don't think the scholars are worked upon for the purpose of advance. more about the "eternal weight of glory," the of either of the schools have got the lesson of ment in knowledge; and on the seventh day "crown of righteousness," the "living founlowliness very perfectly from their Master. I the children are taken to Church, to pray that their of waters," and the "pleasures at the sent to your view a variety of individuals, who fear, if the Master were to come in upon us now. fear, if the Master were to come in upon us now, they may be delivered from pride, vain glory, right hand of God ferevermore." There is unhe would be likely to chide many in both the envy, hatred, and malice. Surely this is an doubtedly too much forgetfulness of these schools. Why two schools? There is but one inconsistency, absurd as it is fatal.'

'love one another,' which I am sure he would

Master. How confiding 'ittle children are, and how ready to believe on the bare word of one in whom they have reason to feel confidence, and especially if he be a father! But not so the go directly forward to apply the principles advanced.

and of exciting the love and admiration of oth-

How docile the little child is! Mary, who sat at Jesus's feet and heard his word,' was such a child. Never a why or a how asked she of him. I cannot say so much of the church of our day. Simplicity also characterizes little Jesus Christ? I would here respectfully sug. be the last to engage in this holy undertaking. children. How open and artless they are—how

Little children are moreover characterized 2. Consider the words of the aposite quoted from the first town, but let condition and applause above from 1 Tim. 2, 9.—"I will also that go forward, regardless of reproach, fearless of by love, and their charity thinketh no evil.' 13th, "Last Sabbath five persons were baptiment among men, by filling any station of profit. women adorn themselves in modest apparel, consequences. The eye of Christ is upon you. How unsuspicious they are! But too much of zed and united with the church, making in all trust, or honor, and his powers and possessions women adorn themselves in modest apparent, consequences. The eye of Carles is upon your ornative with shame-facedness and sobriety, not with Death is hastening to strip you of your ornative charity of the present day, so far from twenty-three, since my ordination; nineteen of are mainly devoted to the object he has in view with shame-tacedness and soonety, not wan beath is mastering to strip your of the has in view broidered hair, or gold, or pearls, or costly array." ments, and to turn your fair forms into corrupthinking no evil, thinketh no good. It suspects whom are heads of families. A number more —or if he delight to gratify "the lust of the I do not quote a similar command recorded in tion and dust. We shall all soon appear before every body. It hopeth' nothing.—Indeed love expect to go forward soon. We trust the good flesh, the lust of the eye, and the pride of life." 1 Pet. 3, 3, because the verbal construction is the judgment seat of Christ, to be tried for our and her sister peace, which used to lead the work is still progressing." not quite so definite, though the import of the conduct, and to receive the things done in the graces, are becoming as wall-flowers with many, two passages is the same. But cannot the force body. Will you then wish that in defiance of into such neglect they have fallen. They seem of these passages be evaded? Yes, and nearly his authority, you had adorned your mortal to be quite out of the question with many.

Some good men appear to think that contending season. The first baptism was in April last, pursuits and enjoyments, as his enemy. Can every command in scripture can be evaded, and bodies with gold and precious stones and costly some good men appear to think that contending and there have been baptisms every month a person who is "born again" become thus every doctrinal assertion perverted, plausibly attire, cherishing self-love, valley and place in the commandation in the comma and handsomely if we set about it in good ear. Or will you wish, that you wish, the nest.—But preserving the posture above anuded sent-denial, renounced the world, taken up the duty, an important duty—one too fittle regarded by of the Haddonfield church, whose labors, with tian there are seasons when he is diligently by many—one never to be sneered at as by of the Haddonfield church, whose labors, with tian there are seasons when he is diligently peace, which, as well as contending for the faith, have united with the Haddonfield church." are unrepealed laws of Christ's house. I believe would see no such thing, with exceptions too few to be they can all be done, and that each is best done fashions of the age ? If so, please to recall the scarcely worthy the name. If you were here you when the others are not neglected. I am sure Missionaries you have sent to the heathen; for would see christians pursuing the same onward course truth never lost any thing by being spoken in the heathen can vindicate all their superstitions of splendid conformity to the world and its gay and love. I am of opinion that a principal reason costly ornaments, that erst was ever seen. Yes, you why we are not more of one mind, is that we would see them increasing in all these things in exact are not more of one heart. How soon they of the thoughts of most of our species. The who feel heart to heart, begin to see eye to eye! The way to think alike is first to feel alike; tiny, is astonishing. With infinite guilt resting and if the feeling be love, the thought will be truth. I wish, therefore, for the sake of sound ment with the terrific pangs of "everlasting doctrine, that the brethren could love one an- destruction," it is amazing how recklessly imother. What if we see error in each other to penitent singers spend their days? What woncondemn, can we not find anything to love? I drous efficacy has that dire opiate, sin, in lullwould the experiment might be made. Let us not cease to contend for the faith-not merely It blinds them to the infinite superiority of nearer union with himself, and place them at lavished for ornamental damask curtains, gilded cush- for its own sake, but for love's sake, because eternity over time, and leads them to trifle with 'faith worketh by love.' But, in the conflict, their immortal souls, as though they were but let us be careful to shield love. It is a victory the bubbles of fancy. The possession of an for truth scarcely worth gaining, if charity be existence as unwasting as the sands in the glass left bleeding on the field of battle.

verting. It is to bring her back to humility, susceptibility of the human mind to the keenest and simplicity and love. I wish she would at anguish, and the possibility of that anguish tend to this matter. She need not relax her clinging to it with an unvielding grasp, are subefforts for the world. She has time enough to jects seldom reflected upon with that intensity turn a few reflex acts on herself. The object of thought which their character demands. of the church is to make the world like herself. Neither is the delightful fact, that the soul is Stop a moment : look back on yonder dark and Know ye not that we must be judged by God accord. like what the world ought to be. It is scarcely that to continue forever, dwelt on with that fremiserable world that you have left; fix your ing to what we have done, and not according to the desirable that the world should be as the church quency that it morite nor with that forms a with that forms are not desirable that it should invariably excite: eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated Read it, leaving out the words done, and his, in italics, model for the world's imitation. Her voice is to give up for Christ, the King of glory, and on and tremble at receiving in the body the things done heard for Christ; but let her 'hold forth the word of life' in her conduct, as well as by her

gent to promote the thing. It ought to have does. No more sinners are converted, because by the God of this world;" they have never "eternal weight of glory" itself, sounds harsh one wonder that iniquity abounds, when the by the Holy Ghost," which detaches the af- faithfully and candidly examine whether we world so much needs. It is the church. While sending the light of truth abroad, when we have them "on things above." Their insensibility scene, and to enter upon our high, and holy,

> the conversion of the world. We ought to be er, thou condemnest thyself; for thou that doing a great deal-all we can. But I would judgest doest the same things." Even Christask, what are we doing for the conversion of ians, unaccountable as it may seem, are in-

From the Sabbath School Treasury. SUNDAY SCHOOL REWARDS.

" Do you give any reward tickets or books A writer in the British Christian Observer uses was so taken up with the pleasures of his jourthe following language in reference to it:-

mulus to exertion in the acquirement of world. within a day's travel of his palace, his sceptre ly knowledge, I shall not stop to inquire; but and his crown, whose attention could be so diple of action. I am quite sure that it is not Do persons who set out to run a race, ever stop wretched and doubly anxious widow standing

to reap the whirlwind. The inevitable results ance. It would seem rational to conclude that of an education so conducted, must be envy if christians did really believe what they pro-

And in these sentiments we fully concur.

To the foregoing sentiments we respond a hearty amen, as does the editor of the S. S. Treasury, and

selves of all meretricious ornaments, the further modes of self-denial, than of fashionable attire church. Thus saith the Lord' does not satisfy to those life-destroying stimulants administered by christian is peculiarly liable to that insensibilished the distribution of the distributi selves of all meretricious ornaments, the further modes of self-denial, than of lashfolders of the self-indulgence. Be not ensuared by this her sons now. They must have better reasons of vanity and pride will be cut off; and and self-indulgence. Be not ensuared by this her sons now. They must have better reasons of the contract of the self-indulgence. They must have better reasons of the contract of the self-indulgence. They must have better reasons of the self-indulgence. They must have better reasons of the self-indulgence of the self-indulgen supplies of vanity and pride will be cut of, the last, most finished, most insidious device of the for believing than that. They must hear first or otherwise, to graduating classes. Not ten days great enemy. Rather believe that He who what he has to say, and then see if they can get have clapsed since a pious graduate of a college far his mind to be filled with the thoughts, his hurches here will be pure also.

Let me appeal to conscience and inquire, enables you to make a sacrifice, is able to keep a confirmation of it from any quarter before down East, read to us an extract of a letter from his mouth with the words, and his hands with the What is the real motive for wearing ornamen- you from being proud of it. Believe that he they will believe it. How unceremoniously former class-mate, giving an account of the death of the man whose hopes all centre in What is the real motive for wearing difficulty for the desire of will kindly furnish such occasions of mortificawhich their Father very evidently says, because exertions made to acquire and sustain such REWARDS.

The manifest, immoral, and destructive tendency of all such things are placed almost beyond controversy in the above article.

From the N H. Bap. Register. REVIVALS.

gest, that these questions will not be answered But let none be discouraged on that account. free from guile. Such was Nathanael. Wheth. ton, Gilford, 2d Meredith, Warner, and Amost the about heaven. But can a true christian feel gest, that these questions will not be answered but the bed districted by the second that several in and act thus? I leave it for those whose situthose places are now rejoicing in hope.

from New Jersey, as follows:—"God has been insensible of eternal things, and to look upon some it is. I acknowledge some treat it as if those of bro. Rhoads, of Philadelphia, have engaged in forwarding some of the heaven-apit were nothing. I only say it is not every been much blessed in the conversion of sinners. proved plans of benevolent effort. He is de. thing. There is walking in love, and following The whole number baptized is twenty-six : they

For the Christian Secretary. INSENSIBILITY TO THE FUTURE

STATE. The future state to which all mankind are hastening, employs but a very limited portion apathy of men with regard to their eternal desupon them, and liable to be seized at any moing men into insensibility and forgetfulnesss. of eternity, excites no trembling anxiety, re-You see why I think the church wants con- specting its happines or misery. The known

> "-man, fool man ! here buries all his thoughts. Inters celestial hopes without one sigh."

voice. Let her light shine. Let her good should be so careless about their eternal state flee away,"-is as soothing to his perturbed Surely you can hold out no longer. Thanks THE CONVERSION OF THE CHURCH. works be manifest. Let her heaven-breathed —and when under the enlightening influences spirit, as the mellifluous tones of an Angel's of the Divine Spirit, his mind is imbued with a harp. therefore is not so unaccountable, as it is dread. and unchangeable state. We are often asked what we are doing for ful. Christian! "wherein thou judgest anoththeir home is in heaven, and this world only the road in which they are to travel but a litle while-even those are chiefly employed in making the way pleasant, in heaping up the shining dust that may be found along it, or in of us. "No," is and will be our uniform an. down and look upon the prospect around them, But why do I think the church needs conver- swer; and, believing the practice to be as per- forgetting the home to which they are journeysion? I might give several reasons, but I will nicious as the principle is injurious, we take ing. Did you ever hear of an heir to a valuaney, as to forget the splendid object of his pur-

"How far this spirit may be useful as a sti. suit? Was there ever a prince, who was "But if we will sow the wind, we must expect incorruptible crown, and an unfading inheritbe attributed, in some measure, the alarming you may discover many objects of pity, whose stupidity of men in general, with reference to saddened looks betray anguish and suffering,

remarks. When he takes the place, and allows this world; when he becomes deeply engaged in amassing wealth; when his last thoughts at night, and his first in the morning, instinctively turn to his earthly concerns; when his general conversation has the scent of gold, when he is busy early and late, and mostly about his gains-then secret devotion is neglected, or carelessly and speedily said over - religious du. ties in the family are characterized by coldness We understand that the churches in Gilman- and leanness; and he thinks little and cares lit. ation is portrayed, to decide.-If the professed Bro. Robbins of Effingham, writes Oct. christian aim to obtain distinction and applause in sumptuous food, drink, attire, and style of A correspondent of the Am. Baptist writes living, he is equally prone to become awfully lighted with these things, and spends his time and money, his mental and corporeal energies, with the utmost cheerfulness and avidity. His pleasure in his active exertions is so great, that he dislikes to think of death, and feels in his soul unwilling to leave his present state, even for the inconceiveable and imperishable joys of the Paradise of God. Thus the mag. nitude and excellence of "the things which God has prepared for those who love him," are shameful disparaged! We have need to "ex-hort one another daily," and I would "sound an alarm in God's holy mountain." Is it possible for those who have "Christ formed in them the hope of glory," to be guilty of such folly and stupidity? I will not presume to give an answer; but I am inclined sometimes to doubt whether it be possible. Do not professed christians live with but little reflection upon heaven, and examination about present prepar. edness to depart? I think I may answer yes, without any hesitancy. Ought this to be the case? No, certainly not !—There is a time, however, when the christian's heart sickens at its folly; when he finds that indeed.

When affliction comes into his dwelling, with haggard form, sits down amid the family circle, and casts his withering glance around-But let her in the mean time make herself more capable of enjoyment the most exquisite, and when, with his cold touch he chills their hearts, and presents the cup of sorrow, brimming full, with some proper feelings towards the "mansions" of glory, where the " weary are at rest." -then to read, in Heaven's own hand writing, It is surprising to the christian that men of a state where "sorrow and sighing shall Then the holiness and happiness of the conversion of the world. It is in almost every The work of the conversion of the world proper sense of eternal things, he is over- heavenly state is esteemed invaluable, and

For the Christian Secretary.

WINDS OF AUTUMN. The rude blast of Autumn is rattling my casement, and moaning dismally among the leafless branches of the old elm which overhangs my humble dwelling. There is a warning tone in these autumnal winds as they pass, which is calculated to inspire me with feelings of sadness and melancholy. To fancy's ear, they sound like the knell of summer's bright and fleeting hours. To the wretched mendicant who is fortune and adversity, they speak in a voice of menace, and strike terror into his soul Behold him as he breasts the "pitiless storm" in quest of sustenance for his famishing children, whom he has left in the care of their anxious mother, shivering over the cold hearth of his cheerless domicil. The tattered fragments of his scanty apparel have become the sport of these relentless winds, and as they are flutterdismay and painful forebodings of the future, penetrate his heart. Look upon that still more depicted in every lineament of her care-worn countenance. What an instinctive shudder shakes her meagre frame, as the searching winds of Autumn rush fiercely through the open doors of the market! There is no music in that sound to her ear! It tells too plainly of pinchhave described, while they have in prospect an ing want, and approaching winter. Look from the window of your snug and well-stored abode, favorite of fortune, at the close of a November's day, and tell me whether thou seest aught to call forth thy sympathy-aught that is calculated to awaken an emotion of pity in thy cold and callous heart? The streets of the city preare marching up and filing off to the right and left around the corner of your mansion, and the things among christians; and to this fact may one opposite, and among them, as they pass, the realities of the unseen state. There are and whose thread-bare habiliments bespeak times and situations in which the professed poverty and distress. The poor widow who was shivering in the market place, is passing.

"This world is all a fleeting show," " There's nothing true but Heaven."

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Him who "tempers the wind to the shorn lamb," and who "heareth the young raven's cry."-Her head is bowed, and her swollen eyes are has her scanty purse, though emptied of every farthing, been sufficient to purchase. And from whence will she again replenish that purse ?-Hundreds equally destitute are hourly passing your door-hundreds equally wretched reside of the world to God. in your city-and will you withhold from them all succor and assistance, when perhaps the toil and exertions of many of them-toil and rewarded, have assisted you in filling your cofof Autumn again sweep around your dwelling. and you turn from the window and seat yourof the fatherless, and the prayer of the widow are alike forgotten.

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to alleviate the wants of the needy, and truly worthy objects of charity, during the inclement calamity, and brought under the dominion of the pectfully submitted. tyrant, Poverty, should ever find a frée heart, and an "open hand" in all those who enjoy the smiles of fortune and plenty. The winds of Autumn admonish us of the approach of the "Ice-King." His fleecy mantle is not yet spread over the land-he has not yet shaken from his frosty pinions any of those silvery longer remain guiltless, in permitting this sin feathers of which his mantle is composed; nor to go unreproved. That gospel which we prohas he, as yet, stepped from his glittering car fess to love, bids us to remember those that are to bind each lake and stream in icy chains; but the chilling winds of Autumn say that he is riding on the blast, and sailing from the far north to meet us early in December. Let us ly the members of our denomination, should be prepared to receive him. There! The unmannerly winds of Autumn have rudely wrenched the shutter of my window from its hinges. I must stop. CHARITY.

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 12, 1836.

RHODE ISLAND BAPTIST CONVENTION.

The Minutes of the eleventh anniversasy of this conand though the meeting was held last April, it is not too late to say, that the Rhode Island Convention is second to none in the U. S. for efficiency in its operations, the number and means of its churches being taken into the account. An energetic, liberal, go forward, noiseless spirit, has marked their proceedings for years. And the blessing of God has in an eminent degree attended their labors.

The Treasurer's account shows a receipt of funds during the year, amounting to \$1459,79; of which Religion. All of which is respectfully submit. sionary services. Nine churches are named in the Report, as having been aided.

What say you to this, Connecticut Baptists? We have 8 counties, and about 90 churches; and, whatever of them are rich in worldly things, and many of them the reason why it is not done is easily divined, and should be removed.

An extract from the report of the Board, shall close this notice.

prayers and benevolent efforts. For her spir- after. itual welfare we have done something-nor has it been done in vain-scarcely anywhere ty of the law which discovers guilt and danprayed for that spirit which quickens into life the dead in sin, and God has blessed them: and where but a short time ago there was little else than moral desolation, there are now united, happy, prosperous churches, which will soon, by the common blessing of God, give to others, as you have given to them, the word of eternal life.

In concluding our Report, it may be remark. ed, that more has been done by the Convention, in the past, than in any previous year. More general interest has been manifested in its obhave been hopefully converted.

he will send forth laborers into his barvest.

The Minutes of the New Haven association are received. A member of that body furnished, at the close of the session, so full an account, that we need add only the statistics, which are, 18 churches, 19 ordained ministers, and 3 licentiates; added by baptism, 129; total 1985. Sabbath schools are as numerous as the churches, and well sustained. Scholars, 722; teachers, 168. Sundry subjects were referred to committees, and their reports adopted. We select only two, that on Missions, and the one on slavery.

REPORT ON MISSIONS.

Poreign Missions ask leave to report: The subjects presented for our considera. his future biographer.

Her aching heart is raised in silent prayer to tion, are of the utmost importance to the universal triumph of the Christian Religion in the earth. Their importance is more clearly seen cast upon the pavement—a single morsel only support of Domestic Missions is requisite to the prosperity of the Home Missions-the prosper- F. Davis, from Henry's Commentary, as he found them ity of Home Missions is necessary to the sucsess of Foreign Missions-and the success of Foreign Missions is essential to the conversion

While we rejoice in the cheering prospect that is attending the efforts of our brethren to advance the cause of evangelical religion in exertions too, which have been inadequately distant lands, and in the western section of our country, and while we would cheerfully co-opfers, and placed you above the reach of that erate in the support of the Missionary entermisery which they now feel? The hoarse winds prise in those fields, we deem it of paramount than he added to them, that all he had were published to God with one accord?" sider the number of feeble churches and destiself in your easy chair, by a cheerful fire, and tute places in our state, that need assistance, to this time. soon the miseries of the unfortunate -the cry and when we consider that we must become efficient at home by the increased strength of our own churches, before we can become effi-Some there are, it is hoped, who will not be cient in the promotion of Christ's kingdom deaf to the calls of suffering humanity, nor slow abroad, that we give special attention to the encouragement of Domestic Missions.

Therefore, Resolved, that as Domestic Misseason which the bleak voice of the winds of sions are at the foundation of all our Missionary Autumn tells us is rapidly approaching. The operations, we pledge ourselves, and recomfrugal and the honest, the temperate and the in. mend to our churches, to make increased exerdustrious, when reduced through misfortune and tions for the promotion of this object. Res-

B. MANNING, Chairman. REPORT ON SLAVERY.

Your Committee are deeply impressed with the importance of the subject referred to them, inasmuch as slavery is evidently one of the crying sins of our nation, and that we can no thing.

380. Many speak the language of Israel, who are in bonds. We believe that the signs of the times plainly indicate, that the period has come when every christian and patriot, and especialawake to the claims and wrongs of so vast a portion of our race, as are held under the oppressive yoke of slavery in our country. Let our weapons be those of prayer and entreaty, they the prophets."

387. Great dealers often get a deal of ill will. and truth, in the language of love; and let us yow unto God, that in wielding these spiritual

of the slave are heard in the land : Wherefore, Resolved, That we cherish the deepest sympathy with our suffering fellow-men, who, in this land of boasted civil and religious liberty, vention have just been sent us by a friend in that state; are loaded with the heavy chains of abject sla-

> Resolved, That while we possess the feelings of christian compassion and forbearance, we regard slave holders, as living in one of the grossest violations of the great principle of the believing hearers. gospel, which is, that we should "do unto oth-

Resolved, That we consider American Sla-of the government is to do the duty of it.

393. The most enectual way to prove the general state of the government is to do the duty of it.

394. Sin will be the ruin of the houses of princes as very, as incompatible with the genius of our free institutions, and is opposed to the Christian well as of mean men.

GEORGE READ. WILLIAM DENISON.

BIBLE Society for Albany County and vicinity, aux. language covetousness may use to the contrary, many iliary to the A. and F. B. Society. The minutes of are poor and feeble, and have strong claims upon the was formed, have been kindly furnished us. The rich for aid. A few get a little, but many more get meeting was held in Chesterville, Aug. 31, 1836. With nothing at all. How is it, and why is it, and what is the doings, is an appropriate discourse delivered on the secret by which Rhode Island, with her four or five the occasion, by Elder A. L. Covel, of Albany, from counties, and not half our number of churches, raises Acts xv. 29. The object of the discourse seems to be and expends for domestic missions, nearly, or quite, a historical account, and justification of, the separation three times the sum that we raise for the same purpo- of the Baptists from the American Bible Society, and ses, annually. We ought to do better, and think the the organization of the A. and F. B. Society among ourselves. The preacher has done justice to the subject; and shown (as we think) clearly the duty of the Baptists so to do, as the only proper means of maintaining harmony and effecting the greatest good to man-Rhode-Island has strong claims upon our Extracts at least from this discourse may be given here-

THE LANDWARK. This paper, we are sorry to say, perhaps, has it been crowned with more abun- collected that it was in the Landmark Deacon Giles' dant success. By you, the messengers of the Distillery first became notorious. The paper was a weekly advocate of piety, virtue, and justice; and an emporium of secular intelligence. We consider its ger; have told the story of the cross; have failure as rather indicative of a declension of stern public moral principle in its vicinity; and the danger to which even religious papers are exposed from religious (3) people, if a straitforward, fearless, and strict

of William and Mary, in Virginia, have generously resolved, that they will admit to their several classes for lectures, and impart the benefit of their instructions without fee or reward, to any student of Theology, who jects and operations; more money has been is studying bona fide for the ministry. This benefit is once so useful and so ornamental. The rules appear on; destructive to our troops by sickness and fatigue, received and appropriated; we trust more souls pledged to all students of the Vir. B. Ed. Society, should they locate a Seminary in or near Williams-In view of all the success which has attended burgh, the seat of W. and M. College. The grant has of enunciation—faults which mar so much the beauty our labors, we have reason to thank God, take since been extended to all ministers of the gespel, as of our language. Any one who will look at the excourage, and go on. The fields are white, well as those studying for the ministry. We learn amples of incorrect enunciation, given by Mr. Hall, ready to the harvest; they invite the reaper. these facts from a correspondence published in the Rel, Herald, a paper printed in Richmond, Va.

> Peculiar circumstances oblige us to omit this week, would have imagined. the Plea for the Indians.

The receipt of the Minutes of the Boston, Dutchess. Milford and other Associations is acknowledged, and future notices may be expected.

itors, on the life and character of Elder Luther Rice, fect. the pioneer of Baptist Foreign Missions in this country, whose death in S. Carolina was barely mentioned three weeks ago. Knowing brother Rice, as we did, from the time of his arrival from India, we had learn- introduced into reading books-and calculated to ined to regard him as highly as others; and intend to terest as well as to instruct. The Committee on Domestic, Home, and arrange from the three articles referred to, one of suitable length for the Secretary; and wait for more from

CHOICE SAYINGS OF HENRY.

We believe it is generally known to the readers of dren in the relation they sustain to each other. The the Secretary, that the Sayings heretofore published, headed as above, were selected by our deceased br. G. in the course of his reading that work. He had informed us that he was trying to go through Henry in course, and intended eventually to embody these "Choice Sayings," and publish them in the form of a book; but as he is cut short by death, his purpose herein camnot be accomplished.

When he commenced furnishing them for the paper, he had a considerable stock which had been years in accumulating; but they were printed so much faster importance at the present time, when we con- in the Secretary of April last, and he set himself to prepare more. He had not however furnished any up

A brother in the ministry, who had borrowed a volume of Henry, called upon us last week with a continuation of the choice syings, which he found written out and laid in the borrowed book; and finding them a regular continuation of the series by number, we insert them as the work of a head and hand from which we can have no more. Here follow his last selections.

373. First or last sinners must be weepers. 374. They that have the Lord for their God, have a full and complete happiness in him. 375. Whatever runs against God and religion, shall

be run down at last. 376. In mournful times, it becomes us to be of a nournful spirit.

377. The ruin of a people is often owing to the brutishness of their pastors. 378. It is as bad to God's faithful ministers, to have

their mouth stopped as to have their breath stopped.

381. God knows both the guile of the hypocrite, and the sincerity of the upright. 382. Atheism is the root of hypocrisy.

383. Ministers have lessons to learn as well as les sons to teach. 3:4. Those that will not be ruled by the grace of God, shall be ruined by the justice of God.

3:5. What is most needful is most plentiful. 386. It is often the lot of the best of men to have the worst of characters ascribed to them. "So persecuted

398. There are many things that appear very fright. ful, that yet do not prove hurtful to a good man. weapons, we will never cease, while the sighs 359. Those that are employed for God, though their success answer not their expectations, must not therefore throw up their commission, but continue to follow

God though the storm be in their faces.

390. Ministers will make a good use of their converse with the business and affairs of this life, if they learn thereby to speak more plainly and familiarly to people about the things of God, and to expound scripture comparisons. For they ought to make all their knowledge, some way or other, serviceable to their pro-

391. Lively preachers are the scorn of careless, un-

392. It is no shame to be laughed at, but to deserve ers, as we would that they should do unto us." to be so.
393. The most effectual way to preserve the dignity

396. Dying saints may be justly envied, while living inners are justly pitied.

397. It is the common folly of those that are sinking in their estate, to covet to make a fair show. 398. In covetousness the heart walks after the eyes;

it is therefore called the lust of the eye. 399. Those children that despise their parents' old fashions, commonly come short of their real excellencies. It is better to live with Isaiah in an old fashioned house, and do good, than live with Jehoiakim in a stately house, and le ve debts unpaid.

400. Many have their pangs of piety, who, when the pangs are over, show that they have no true piety.

Sounds in the English Language; Instructions for Reading both Prose and Verse—with numerous Examples for Illustration and Lessons for Practice. By John Hall, Principal of the Ellington School. Hartford: Published by Camfield and Robins, 1836. 19 p. 381. 19 p.

There are few books which deserve to be encouraged by parents and teachers more than those which are calculated to facilitate the acquisition of a correct habit of reading. Every one who has had any thing to do with the business transactions of life, has had opportunity to see the importance of such habits, and By his Excellency's command, has labor been more needed - and nowhere, is discontinued for want of patronage. It will be re. of some public office, or in some public assembly to many a worthy man, when called upon in the exercise read before his fellow citizens, has felt to his sorrow gospel have been sent abroad in the State.— large, handsomely printed, and ably conducted semi- in not giving him proper discipline and instruction in this subject in early youth.

But reading is not merely a useful art; when per formed with impressiveness and grace, it deserves to be ranked among the highest accomplishments, calculated to give pleasure both to him who reads, and him advocacy of right, and reprobation of all wrong, are its "how many well educated young ladies have been who hears. Yet, as Mr. Hall remarks in his Preface, taught, at great expense of time and money, to become A NOBLE OFFER.-The Faculty of the College proficients in vocal and instrumental music, when they cannot read, with any grace, the very words to which their music is adapted !"

This work of Mr. Hall, we believe, is well adapted to aid teachers in training their pupils to an art at to be just and judiciously arranged. The author has and to horses by hundreds, lost in prowling the inter very properly pointed out many of the common faults with the same words enunciated properly, will see that four women and eight children taken prisoners. the difference is very great-much greater than he

The examples for illustration and practice are numerous .- This is as it should be-for the scholar would derive little benefit from all that can be gathered from mere rules without practice. It is practice-and prac-We have also on hand three articles by different ed. tico conducted on right principles, that makes per-

> Mr. Hall, in selecting his examples, has gone out of the common track, and has chosen passages from popular authors, such as have not been before generally

all judicious efforts like this of Mr. Hall, to place the means of acquiring it, within the reach of their chil-[Communicated.

> BIBLE CLASS QUESTIONS. QUESTIONS ON THE ACTS OF THE ALOSTLES. L. 250n 12. Chap. iv. verse 23-30 Verse 23.

1. What reflections naturally arise from the fact, that Peter and John were "let go" by the council? 2. Who are meant by "their own company?" And what inducements had Peter and John to visit them? 3. Why did they make a report of all that the chief

Verse 24.

4. What effect had this report on those to whom it was made? 5. What is meant by their " lifting up their

priests and elders had said to them ?

6. What special reason can be assigned why, in addressing the Supreme Being, on this occasion, they mention the stupendous works which he had perform-

7. Which of the Divine Persons is here addressed? Verse 25-26. 8. From what part of the Old Testament is this quotation made?

9. Who are the heathen referred to in the passage? And what is meant by their raging?

10. Is there any difference between the words hea

12. Who are meant by Lings of the earth? And what is denoted by their standing up?
13. Who are meant by rulers, in this place?

ple imagine vain things?"

14. The 26th verse is not exactly the same as the corresponding passage in the Old Testament. How will you account for the difference? Verse 27-28.

15. Why is Josus called the holy child of God? 16. What is meant by his being anointed?
17. Which of the Herods is here intended? And hat wis his character?

13. What office was sustained by Pontius Pilate? And what were his character and fate? 19. Who are here meant by Gentiles? 20. What is the import of the declaration that He-

rod and Pontius Pilate, with the Gentiles and people of Israel, were gathered together? 21. What are we to understand by the hand, and

what by the counsel of God?
22. If the persons concerned in arresting and cruci-

were they to blame? 23. Does the fact that wicked beings fulfill the purposes of God, afford any ground of consolation to his

people ? Verse 29-30. 24. What petitions are here omitted by the disciples which we should naturally expect would be offer-

ed to God by people in their circumstances? 25. What do they mean by asking the Lord to be

hold the threatenings of their adversaries ? 26. Is the term-servants-us here used, limited to the apostles and ministers of the word? Or is it extended to all the members of the church?

27. Why did the disciples pray that the servants of God might be enabled to speak the word with all buldness ?

28. What do they mean when they ask, that signs and wonders may be done by the name of Carist? 29 What shall we think of the temper of mind, manifested by those who uttered this prayer?

BY HIS EXCELLENCY HENRY W. EDWARDS, Governor of the State of Connecticut.

in accordance with a long established, and cherishe and revered custom, I do hereby appoint Thursday, the twenty-f urth day of November next, to be observed as a day of Thanksgiving, Praise and Prayer to God,— and I invite all the people of this State, on that day to devote themselves to such observances as are appropriate to a christian Thanksgiving,—and particularly to assemble with their Pastors and Religious Teachers, at heir usual places of worship, and tender their homage of Thanksgiving and Praise to God, for his favors to us as individuals and as a community during the last year. In preserving our civil and religious privileges -in giving us a season of health, and causing the earth to bring forth its fruits-in prospering the great interests of our country, and still advancing us in that career, which is without a parallel in the history of the world, and also to supplicate Him, that he woul! continue to us these blessings-that he would enable us to live answerably to them-and that when our course here is finished, we may, each one of us, hear the welcome plaudit, " Well done thou good and faithful servant, enter thou into the joy of thy Lord.'

Given under my hand at New-Haven, this twentyfourth day of October, in the year of our Lord one thousand eight hundred and thirty six, and of the Independence of the United States the

HENRY W. EDWARDS. ROYAL R. HINMAN, Secretary.

CINCINNATI AND CHARLESTON RAIL ROAD.-The Southern Baptist states that \$3,000,000 of the stock to this most stupendous of all projects of the kind in America, will be, or is already subscribed, in South Carolina, and the charter is considered safe. There is little doubt the grand enterprise will be eventually accomplished. We most cordially wish it success.

FLOUR is quoted in a Charleston, S C., price current of October 28, at an average of \$3 a barrel less than it is selling for in Hartford. Bacon and lard at 6 cents a lb. less; northern cheese from to 2 1-2 to 6 cents a lb. less; prime Goshen butter, 4 cents less; present volume. and lard 4 cents a lb. less than they are sold for here. Extortioners, forestallers, speculators, beware !your days of retribution are drawing near.

The Semmole war goes laggingly and destructively minable swamps, in pursuit of a foe which is almost always exactly out of the reach of harm's way. Had the President been able to have commanded in person

MARRIED.

In this city, on Wednesday evening, the 2d inst., by Rev. Asher Moore, Mr. Nelson Hurlbut, to Miss Jerusha Bell, all of Hartford. At New-London, by the Rev. Mr. Ackley, Mr. John Mattoon, of Wallingford, to Miss Charlotte E. Heath,

of this place.

At Willimantic Falls Oct. 20. by Rev. B Cook, jr.,
Mr. Oliver Young, to Miss Elizabeth Herrick, both of
Willimantic Falls.

DIED.

The American public, when fully aware of the importance of the art which it is the object of this book to teach, will not fail to encourage by their patronage,

In this city, on the 9th, Mr. W. W. Goodrich, prinier, aged 32.

In this city, on the 10th, Mr. Decatur Hart, aged In Albany, Oct. 31st., Mr. Charles Knowles, brotherin-law and private Secretary to Governor Marcy, aged 21 years. He was a young gentleman of the highest

personal worth and intellectual promise. At Wheeling, Vir. Sept. 19th, Mr. Madison Cowles, son of Whitfield Cowles of Granby.

Died at Suffield, Nov. 6, of scarlet fever, Mary II.

daughter of Horace Sheldon, aged 3 years.

At Schenectady, Mr. Douglas Sage, son of Mr. Philemon Sage, of Sandisfield, Mass. His age we do not know. Mr. Sage was a member of Union College, andwas cut down by a short illness. His remains were returned to his native place for burial, which took place on Monday of this week. Our informant adds, that his parents received the news of the death of their sen last Lord's day, while commemorating the Sa-viour's death with the 1st Church of Colebrook, to which they belong. Thus it was, that while sitting at the open fountain of divine consolation, they were called upon by necessity to drink deep of the healing waters. At the moment they were made to feel the need of nearness to God, they were commemorating the soul-cheering fact, that "Christ had once suf-

fered for sin, the just for the unjust, that he might bring us to God." I Pet. iii. 18. But a brief space has elapsed, since these afflicted parents were called to mourn the loss of a son who

died in this city. At New-York, suddenly, Mr. Elihu White, type founder, aged 65. of the house of White & Hager.
At New-London, on Saturday last, Captain James Davis, aged 43.

MOTHER'S MONTHLY JOURNAL SECOND VOLUME.

EDITED BY MRS. M. KINGSFORD.

PUBLISHED BY BENNET! & BRIGHT.

UTICA. N. Y. The present volume of the Journal will expire with

the year. The encouragement thus far received, and the inestimable importance of the object the work will aim to secure, have induced the publishers to proceed fying Christ, did nothing more than the hand and with the publication. They invite the aid of MOTHERS counsel of God determined before to be done, how throughout the Union, in giving the work a wider circulation.

From the numerous commendatory notices of the Journal which have been published, the following are selected : From the Christian Review.

This Journal, as its name imports, is designed for mothers. It is edited by the wife of a respectable Baptist minister. It is very nearly printed, and is issued each month, at the low price of one dedar per annum. The numbers which we have seen are filled with valuable matter from ab'e pens. We trust that the Journal will have a wide circulation, and that many a mother will be aided and cheered in her momentous duties, by the counsels which this work will a S.rd.

From the New York Baptist Register.

From the New York Baptist Register.

Much has been said on the subject of parental duty, from the pulpit and the press, and still the necessity of saying much more remains as imperative as if nothing had been said. Neglects here are no less appalling than they have been; and every instrument that can be made to bear on them with success, demands the warm support of the philanthropist. The world needs waking up on this subject, for the world's reform is instrumentally connected withit Under these impressions we cordially greet the "Mother's Monthly Journal," a new conditator in parental reform, devoted to the maternal province, just issued from the press of Bennett & Bright.

We have read it with peculiar satisfaction and profit, from beginning to end, and most earnestly recommend it to the perusal and patronage of mothers and fir hers throughout the Union.

From the Boston Christian Patchwan.

From the (Boston) Christian Watchman: ve mave received the first number of this Journal, and are decidedly in favor of it. The topics are indiciously selected, and the several articles are written with ability and good taste. The style of publication is highly creditable to the publishers: it will not suffer in comparison with any similar publication which we have seen. Believing, as we do, that this Journal is calculated to be highly useful in families, and especially to mothers, we recommend it to all parents. commend it to all parents.

From the American Baptist, (New York City.) one. We much rejoice that the patronage afforded it, has en-couraged the proprietors to issue a prospectus for the second vol-

It is a cheap work, ably conducted, and admirably adapted to be useful. It ought to be in every family and read by every female, and with proper effort might have a wide circulation. We call on every mother, who has read the present volume, to use her influence to induce her neighbors to subscribe or the work. Ministers should coun enance its circulation and contribute to its naces.

From the (Hartford) Christian Secretary. The Mothers' Monthly Journal, No. 10, is received. It presents a bill of fare equalling is predecessors. If Mothers knew more of its excellencies, many more of them would become its constant

TERMS.

1. The " MOTHERS' MONTHLY JOURNAL" will be pub. lished on the first of every month, at one DOLLAR per annum, PAYABLE IN ADVANCE. 2. No subscription will be received for less than a

3. Agents who obtain and transmit to the publishers the names of ten subscribers, with ten dollars, will be entitled to the eleventh copy gratis. 4. In forwarding the names of subscribers, great care

should be taken in giving the Post-Office, County, and State, at which individuals wish to receive the Journal, correctly and legibly.

5. In no instance will the Journal be sent to subscribers without payment in advance.

6. Remittances of \$10 (in one bill) may be made at

the expense of the publishers. In all other instances postage must be paid by sub-ribers.

Each number of the Journal will contain 16 large oc. tavo pages—with printed cover. Postage under 100 miles 12 cents—over 100 miles 25 cents.

* It is expected that those who are at present subscribers for the Journal and may desire to continue it, will renew their subscriptions before the close of the The names of new subscribers should be for-

warded by the 15th of December, to enable the publishers to determine how many of the January No. to All remittances should be made to "BENNETT & BRIGHT, Publishers, Utica, N. Y."

Utica, Nov. 5, 1836. At a Court of Probate holden at Hartford within and for the District of Hartford, on the 8th day of November A. D. 1836.

Present THOMAS H. SEYMOUR, Esq. Judge. ON motion of Abigail L. Davis, Executrix of the last will and testament of Gustavus F. Davis,

late of Hartford, within said district, deceased.
This Court doth decree that six months be allowed against the same to said Executrix after she shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of

Certified from Record. THOS. H. SEYMOUR, Judge.

Nov. 12. Revised Statutes of Connecticut,

For sale at the Bookstore of CANFIELD & ROBINS.

POETRY.

For the Christian Secretary. THE SINNERS' LAMENT. Ah! the harvest is past, and the summer is o'er, And the bright hours of spring-time will cheer us no

With their freshness and innocent joy; Oh! that wisdom had guided my feet in the way Which endeth in peace, and a heavenly day, 'Mid pleasures which time can't destroy.

But now those bright moments forever are fled, When thostar of His mercy shone bright o'er my head, And the rainbow of promise was given,-When the Spirit was sent to direct me away From the trifles of earth, which must shortly decay, To treasures enduring in heaven.

Ah! the days are now past, the blest season is gone, When the gospel around me with radiance shone With glory which never can fade!

When the message of mercy was sent from above, And glad tidings proclaim'd in the spirit of love,-When the promise of pardon was made!

Now the clouds gather blackness-the billows roll high! A tempest is coming—'tis fearfully nigh! And nought but destruction I see;

Gop thunders in justice! who once whisper'd in love, And lightning darts forth from his store-house above,-Ah! where shall the guilty one flee!

Now my summer is over, and winter is near, When with terror my soul must in judgment appear, And await the dread sentence of wrath ; O! that in the dread judgment I might be forgot ! Or exchange with the heathen my soul ruined lot, Where the gospel ne'er shone on his path.

Oh! seek ye Religion ere the spring-time is o'er, Lest your bark should be wreck'd on you dark frightful shore,

Where no helper can ever be sent. While the sweet star of promise beams brightly above, Be wise and receive the kind message of love, And in life's golden moments repent.

JUSTITIA.

The following most curious article is trans. deserve grace of congruity." cribed from the London Congregational Magazine for January, 1831.

Jewish origin of the celebrated popular legend, The House that Jack built .- As the occupations and pleasures of childhood produce a powerful dead before God, although the work seem never impression on the memory, almost every read. so gay and glorious before men." er who has passed his infantile days in an English nursery, recollects the delight with which but a dead representation of the thing itself, and are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect good works; and this is not a faith of the head, that it is only an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the feast of the passover and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee lan- we do.' guage, is now lying before me; and as it may not be uninteresting to your readers, I will fur. heavenly grace." is found in Sepher Haggadah, fol. 23.

1. A kid, a kid my father bought, For two pieces of money :
A kid, a kid.

2. Then came the cat, and ate the kid, That my father bought, For two pieces of money A kid, a kid.

3. Then came the dog, and bit the cat, That ate the kid. That my father bought, For two pieces of money

4. Then came the staff, and beat the dog. That bit the cat. That ate the kid. That my father bought, For two pieces of money

A kid, a kid. 5. Then came the fire, and burned the staff, That beat the dog, That bit the cat, That ate the kid, That my father bought,

For two pieces of money : A kid, a kid, 6. Then came the water, and quenched the fire, That burned the staff,

That beat the dog, That bit the cat, That ate the kid, That my father bought, For two pieces of money A kid, a kid.

7. Then came the ox, and drank the water, That quenched the fire, That burned the staff. That beat the dog, That bit the cat, That ate the kid, That my father bought, For two pieces of money

A kid, a kid. 8, Then came the butcher, and slew the ox, That drank the water, That quenched the fire, That burned the staff, That beat the dog, That bit the cat, That are the kid, That my father bought,

For two pieces of money: A kid, a kid, 9. Then came the ungel of death, and killed the butcher. That slew the ox, That drank the water.

That quenchod the fire, That burned the staff, That beat the dog, That bit the cat, That ate the kid, That my father bought, For two pieces of in es of money:
A kid, a kid.

10. Then came the Holy One, blessed be He! And killed the angel of death, That killed the butcher, That drank the water,

That quenched the fire. That burned the staff. That beat the dog, That bit the cat, That ate the kid, That my father bought, For two pieces of money : A kid, a kid.

The following is the interpretation: 1. The kid, which was one of the pure animals, denotes the Hebrews.

The father by whom it was purchased is Je-

this relation to the Hebrew nation. The two pieces of money signify Moses and of his divine properties and attributes. Aaron, through whose mediation the Hebrews were brought out of Egypt.

2. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity. 3. The dog is symbolical of the Babyloni-

4. The staff signifies the Persians.

5. The fire indicates the Grecian Empire, under Alexander the Great. 6. The water betokens the Roman, or the fourth of the great monarchies, to whose do-

minion the Jews were subjected 7. The ox is a symbol of the Saracens who subdued Palestine, and brought it under the caliphate.

8. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

9. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

10. The commencement of the tenth stanza is designed to show that God will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long expected Messiah.

From the Churchman's Almanac.

GOOD WORKS. "Works done before the grace of CHRIST, and the inspiration of his spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the school authors say)

"Faith giveth life to the soul; and they be as much dead to God that lack faith, as they be to the world whose bodies lack souls.'

"Without faith, all that is done of us is but

"Even as the picture, graven or painted, is he repeated that puerile jingling legend—"The is without life, or any manner of moving; so House that Jack built." Very few, however, be the works of all unfaithful persons before God."-Hom. of Good Works.

> FAITH IN CHRIST is the only true source of but of the heart.

Faith without works, is flower without fruit.

JUSTIFICATION. "We put not our trust in any thing that

We "lean only upon the hope" of God's little money."

then add the interpretation, as given by P. N. only for the merit of our Lord and Saviour Je. my body, and these books nourish my soul; Leberecht, Leipsic, 1731. The hymn itself sus Christ, by faith; and not for our own works so that I am in need of nothing, and I feel glad and deservings."

"Justification is not the office of man, but of God: for man cannot make himself righteous by his own works, neither in part, nor in the whole."-Hom. of Salvation.

"We put our faith in Christ, that we be justified by him only; that we be justified by God's free mercy, and the merits of our Saviour Christ only: and by no virtue or good work of our own, that is in us, or that we can be able to have, or to do, or to deserve the same ; Christ himself only being the cause meritorious hereof."

"This sentence, that we are justified by faith faith is alone in man, without true repentance, hope, charity, dread and the fear of God, at any time and season."

THE BELIEVER'S CONTRASTS. ON EARTH. 1. Sickness and infirmi- 1. Eternal vigor.

ties. 2. Holiness and bliss. 2. Sin and rorrow. 3. A few friends for a 3. The communion of the ransomed forever. few years. 4. Glances of divine 4. Immediate vision. things.

5. Access to the throne 5. Attendance at the throne of glory. of grace. The sons of God have much in hand, but more in hope. In the Church militant, as in the ark of old,

there are both a rod and a pot of manna. When Israel marched through the wilderness, the blackest night had a pillar of fire, and the

brightest day had a pillar of cloud. Believers are never without much to mourn over; and they are never without much to be

thankful for. With every true believer, sanctified afflictions are spiritual promotions.

Grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect; grace is the first degree of glory, and glory is the highest digree of grace.

LIVING UNTO CHRIST. To put on the name of Christ, and not walk in the ways of Christ, what is it but to prevaricate with God?

He who sincerely prays to God through Christ, will seek to live to God by Christ. It is not the outward profession of Christian ity, but the inward power of it, that avails with

God. He that has tasted the bitterness of sin, will fear to commit it; and he that has felt the sweet. ness of mercy, will fear to offend against it.

follower of Christ, than the burden of a thousand crosses.

to imitate his holy example: the way to hit a mark is to keep the eye steadily fixed upon it. Internal conformity to the grace and holiness

tian life.

its own virtue to that which it draws. And if ingly, by an adroit stroke of policy, worthy a hovah, who represents himself as sustaining by grace we come near to Christ, he will not French leader of the beau monde, she invent-

From the Am. Baptist. THE PARISIAN STREET-SWEEPER.

About March, 1829, died, at Paris, an industrious old man, long known in the neighborhood of the Boulevard Mont Parnasse as a streetsweeper. He was lame and walked with a crutch. He was seen to frequent the Sunday morning worship at the Mission House; yet but few appear to have made any acquaintance with him beyond the ordinary salutations of the day. A few weeks before his death, Lord Roden, walking on the Boulevards, near his residence, saw the old man at his usual station, occupied in reading a book. He offered him a tract. The sweep received it with such a smile of recognition as induced Lord R. to ask if he had ever seen such books before?

"Oyes, sir, indeed I have, I read them with much delight.'

" And do you know any thing about the Lord Jesus Christ? " I bless God, I know him as my Saviour."

"Ah! How long have you known Him?" "I have known Him by name above fifty vears; but as my Lord and my God not more the system, by the different species of exerthan three years.' "How came you to love Him?"

" And how long has he loved you?" "When did He not love me? His love is from everlasting.'

" Because he first loved me.'

"What were the means by which you obtained this blessed and glorious assurance?" "A New Testament was given to me at this spot by a gentleman who was passing by; he appeared to be a foreigner and an English-

Some short time after this conversation, a oung lady acquainted with this fact, sought for the old sweeper, and found him seated on a boundary stone, reading a tract. She went up to him and asked him with what he was amu-

sing himself?" " A good little book, Mademoiselle."

" What is it about?" "O Mademoiselle, it contains all that is ne-

cessary to be known for the salvation of the "I suppose then, that you can sell me one of

these valuable little books?" "No: I never sell them! they are given to

you accept of one?" "I thank you; but why will you not sell it to me? You must be poor, and glad to get a

"I thank God that I am not in want of any nish them with a literal translation of it, and "We are accounted righteous before God, thing; I have kind friends who take care of a dozen evening lectures weekly. to be able to give a little spiritual food to others.'

"Did I not see you on Sunday at the Mission House? "O, Mademoiselle, do you ever go there ?"

"I have been there once." "Well; blessed be God, that is my greatest delight! I give the week to the care of my poor body, but the Sunday I devote to the comfort of my soul."

A few weeks after this interview, the same lady wishing to converse again with the old sweeper, returned to the spot; but his place only, is not so meant, that the said justifying was vacant. Again she went, but he was not to be seen. He was like absent from the Mission House services. A third attempt discovered the cause: - a new face and form now occupied the old station. On being asked the reason of the change, the stranger informed the lady that the object of her inquiries, having drank cold water when he was very warm, had died of inflammation, after a sickness of three days. Probably, no Christian friend was near to show him kindness, or whisper consolation, when heart and strength failed him ;-but, no doubt.

> " Angels hovered round his bed, To waft his spirit home."

I. O. Erasmus being once in company with a cer-

tain Abbot, they conversed on the doctrine of Transubstantiation; when the latter made use of the following expression, respecting the eating of the real flesh of the Saviour in the lieve that you eat it, and you do eat it.

shore; but instead of returning the animal, he took him on board the vessel, and sent to his owner the following Latin doggerel: " Tu meministi,

Quod nuper scripsisti De corpore Christi, 'Crede quod edis, et edis,'" Nunc tibi rescribo De tuo paltrido-Crede quod habes, et habes.

TRANSLATION. About the Saviour's flesh, you know, You wrote not very long ago, Now I write back without remorse; Believe that I've returned your horse; You'll find he is returned of course.

BALLOON SLEEVES .- The Boston Evening Journal says, there seems to be little doubt that the big sleeves which have for years travestied the lovely features of l'vature's fairest troduction originally is said to have been owing &c.; and for that purpose gave him authority are so near by that we shall notify them personally.

of the ton, at the Court of Charles X. The He who seldom thinks of Christ, is not likely Countess de Entreville was afflicted with a wen on her arm, which increased to an enormous size. To relinquish the gaities of the Court was more than a lively French woman could of Christ, is the fundamental design of a Chris. bear; and to appear at the most fashionable routs, balls, and assemblies, with an unseem-The loadstone draws all the iron and steel ly excrescence on her shoulder, would be exwen soon increased to the size of a five gallon keg, yet, with the assistance of her fashiona. ble dress, her infirmity was never suspected.

CHRONIC LARYNGITIS.

Extract from an article in the Literary and Theological Review, entitled, 'An inquiry into the causes of disease among the clergy,' by Charles A. Lee, M. D., New York.

vation, we have thought that we have found an

adequate cause, exercising the vocal organs disproportionately to the rest of the body. The system not being strengthened and hardened by suitable exercise, the vocal apparatus, the most delicate and irritable structure in the body, gives way under the excessive task laid upon it. Seamstresses often lose the use of the right hand and arm from the too constant use of the needle; but stonecutters, who also use the right arm, in a still more laborious employment, raredegrees of strength and resistance, imparted to obtained, cise. We believe then, that the grand cause of laryngitis in clergymen, is speaking in too loud a tone, too long at one time, and with too great frequency. We have heard many a clergyman, speaking even in a moderately-sized house, as if they imagined themselves to be St. Paul standing on Mars' Hill, or as if their whole audience were consigned to deafness. Some of the Methodist clergy display powers of voice at their camp meetings, which a Commodore might envy in a storm. If the articulation be distinct, THE Religious Souvenir for 1837, edited by Rev. it requires far less volume of sound than is generally supposed; and the loudest speakers are often not understood from inattention to this fact. It is true that the public requires a more animated and impassioned style of speaking than formerly, and no man can aspire to popularity whose eloquence is not of a bold and fervid kind; but the penalty is often a speedy prostration of the physical powers, and perhaps an un-

timely death. The fate of a Summerfield, a Larned; a Henry, a Cornelius, a Griffin, and a host of others, will testify to the truth of this remark. But this style of eloquence is not necessarily destructive to health, and would not prove so, if the discourse were confined within moderate limits and proper attention paid to exercise, diet, &c. But an harangue of an hour or more, and perhaps three times repeated

down the vocal organs, if not the constitution of most clergymen, especially when aided by half

Churches are often constructed with little or no attention to the laws of acoustics. The convenience and health of the preacher is as little consulted, as if he were an automaton trumpeter, or Maelzel's chess player. It is expected that he can 'hold forth' in one of these huge structures, with as much ease, as he can converse in his own parlor. He is literally to 'cry aloud and spare not' and lift up his 'voice like a trumpet.' This, then, is another cause of the disease under consideration. Again, speaking in damp basements, where there are few or no facilities for ventilation, is another exciting cause of laryngitis. Some suppose that speaking with the head thrown back, thus producing an unnatural tension and contraction of the muscles of the larynx, has an unfavorable effect upon the organs of speech. This is doubtless an unnatural position, and more injurious in its consequences, than one more easy and less constrained. Preaching when under the influence of a cold, and especially if hoarseness be present, ought by all means to be avoided. This form of laryngitis, it has been contended, is merely symptomatic of dyspepsy and not of idiopathic affection. This opinion, however, is entirely erroneous and unsupported by proof. It is, however, like every other disease, aggravated by a disordered condition of the digestive organs, and alleviated by remedying the

From the National Intelligencer. FRAUDS ON THE INDIANS.

Not long ago a citizen of Alabama, while on visit to this city, gave a very distressing aceucharist: "Crede quod edis, et edis"-Be. count of some of the frauds practised by white men to obtain the Indian reservations. Some Upon taking leave, Erasmus borrowed a were frightened from their lands, and fearing horse of the Abbot, to convey him to the sea. to return, would sell for a trifle. False accounts were raised against others, who, to avoid the jail, would convey their lands for nothing. Others would be made drunk, and, whilst in that condition, be induced to convey valuable tracts for a rifle, or some other article of no greater value, &c. &c.

The following extract of a letter from a friend now in Mississippi, is a further illustration of the distress to which these wretched people are of the 1st and 2d, as were needed to supply subscribers. reduced by this wicked and abominable system

of frauds :-A Choctaw Indian by the name of Red Pepper, who had a reservation, went to the house of Grant Lincecum, a white man, who had been living among the Indians for many years, and told me the story, and told him that the white man had cheated him out of his homethe home of his father and his father's father. That in consequence, he was miserable; that his heart was sick, and he intended to die. He The guilt of one sin is a greater misery to the creation, are about to be banished from the requested Lincocum to attend to his affairs Mr. Thomas Bennett.

Repentance is the greatest honor, next to in- to a personal deformity in one of the leaders over his effects. He then took leave of him, returned home and shot himself.

Another in the Augusta District, had a reser. vation of land-it was an old homestead. He had repeatedly been applied to by white men, but would not sell. His claim, by some oversight, was not marked on the maps of the Land Office, or if marked, had been erased. This home was entered by a speculator. A short that comes near to it, and then communicates of ceedingly mortifying to her vanity. Accord- while back the man who entered it went to the place, and told the Indian the land was entered and he must leave it. After the man had reonly draw us to himself, but communicate to us ed those misshapen things, yeelped, in vulgar tired, the Indian called his wife, and told her of pariance, mammoth sleeves - and although her another instance of the white man's oppression. He told her he was too old to hunt for support -too old to go west; they had better die. It was agreed to. He arranged his wife and three children in a row, and called his brother. in-law, (a white man) and told him of his designs, and wished him to witness their execution, and to tell afterwards what he had witnessed, and the causes that led to it. He then with a tomahawk, split the heads successively As to the cause of this disease, we do not of his wife and children and stabbed himself. pretend to be much wiser than our readers. In These are facts. most cases which have come under our obser-

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